

A Discoursal Study of Nicknames in Arabic with Reference to English

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Abstract

This research is an attempt to investigate the use of nicknames, mainly, among Mosuli society. Some references, however, are made to the use of nicknames in Iraqi Arabic and the Arab world to clarify some points in question. A nickname is an informal proper name given to someone as an indication of affection, warmth, and friendship. It is an optional term of address, not legally used in official documents, used as a substitute name for a person's real name. Thus, using nicknames provides an insight into social relationship, culture and language.

The study hypothesizes that types of nicknames are expressed among Mosuli society. In addition, sex differences are clearly realized in using nicknames among Mosuli people.

The study has come up with the fact that there are many types of nicknames such as nicknames that are given according to job ,physical appearance, place name , or nicknames that are derived from the first and last parts of a proper name, or from kunya, honorific, diminutive ...etc.

To confirm the hypotheses raised, a questionnaire form has been given to 50 male and 50 female students who are at the morning and evening first-year classes at English Dept./College of Arts. The questionnaire involves four questions, shown in an appendix, referring to one's sex, whether one has a nickname and what this nickname is and whether one accepts nicknaming or not with

mentioning the reason(s). The questionnaire has reflected that the male students tend to use nicknames that refer to physical appearance, kunya, a place, or to a job. As for female students, they prefer to use diminutive, or dropping a letter. It has also been found that males are more likely to have nicknames than females are. It appeared that (25), i.e. (50%) of male students have nicknames. Moreover (20), i.e. (40%) of male students have accepted to have a nickname for a variety of reasons, viz. it is interesting, it involves family surname, it helps to call one easier, for emotional reasons, for the purpose of someone being distinguished among people, or it points to one's identity among the Iraqi society. On the other hand, other students have preferred to be called by their first real name since, they argue, Islam does not allow using nicknames among people or simply because they like their real names, or for security, or they do not like to be nicknamed at all. As for the female students, the study has shown that (18), i.e. (36%) of female students have a nickname, and (19), i.e. (38%) out of the fifty have accepted having nicknames because it is like a joke among friends, or simply it may be nice to have a nickname.

1. Introduction :

A nickname is a proper name (Maddalena, 2006:8). It is a substitute name for a person or thing's real name ([www.6,2009:1](#)). It is used in friendly daily conversations (face-to-face, on the phone, letters, e-mails, etc) and used for endearment or respect (Zawaydeh,2008:3-6). A nickname is generally given to someone as a mark of affection, although it can be used by bullies to tease people (peel,1998:1). It, as an optional term of address and reference, can provide insights into social relationship, culture and language. Because of this nature, it has been argued that nicknames are more likely to show a closer relationship to ongoing trends in the culture

and society than other more fixed parts of language(Klerk and Bosch,1996:525).

The only unbreakable rule about nicknames is that one cannot give a nickname to him-/herself . They are very different from pseudonyms or pet names ,which one may choose for a specific purpose(peel,1998:1). Moreover, pet names are given by, for example, a parent to child or by a lover to their beloved(ibid). Thus, pet names are intimate names but nicknames are social or tribal names([www.5,2009:1](#)). As such, a nickname is a name other than a given name by which others call a person and it should not be invented by the persons for their own use (www.1,2009:1). For his part, Crystal (1992:266), defines it as ' an unofficial extra name given to someone or something.' As for Liao (2006:69),'it is an informal name for someone', which is used by friends and relatives ([www.2,2009:1](#)). According to Hornby (1989:834), a nickname is a descriptive name added to, or replacing the actual name of a person, place or thing. Besides , Zawaydeh (2008:2) points out that a nickname identifies a person, a place or an event which is different from the formal given name of the referent .They are often not legally registered in one's official documents. What is more, a nickname is the hardest stone that the devil can throw at a man (www.2,2009:1).

Furthermore, nicknames evolve spontaneously among small groups of people who know each other intimately , and are frequently indicative of a need to express particular attitudes and feelings, such as warmth, affection, solidarity, friendship and playfulness which would not be expressed by using the full first name .In early childhood these names are typically terms of endearment , often with a humorous flavour, but those which offer a more significant insight into cultural ,social and interpersonal relations are these which are assigned at school, during adolescence,

when there is heightened awareness of gender-related roles. (Klerk and Bosch ,1996:2).

2. The Problem:

It may be a common fact that nicknames have been tackled from a syntactic point of view. Yet, nothing, to the best of my knowledge, has been done to the investigation of nicknames from a discursal and sociolinguistic views especially among Mosuli society.

3. Hypotheses:

1. Different types of nicknames are realized among Mosuli society.
2. Sex differences are clearly manifested through the use of nicknames.

4. Aims of the Study:

This research aims at investigating the use of nicknames in Arabic. It should be mentioned that the focus is on the nicknames that are used among Mosuli society, but some references will be made here and there to the use of nicknames in Iraqi Arabic and other nicknames used in the Arab world for clarifying some points in question. It also aims at showing the types and the functions of nicknames. Emphasis also will be put on the differences among persons in using nicknames as well as the preferred type used by males and females among Mosuli society.

5. Historical Background :

Nicknames are not a modern phenomenon. They have been used throughout the ages by many societies and, for more practical reasons, between family members(Peel,1998:1).

The word "nickname" originally came from the Middle English word "eke name", where "eke" meant 'also' or 'additional' or 'extra'([www.4,2008:1](#)). However, the compound word "ekename", was attested as late as 1303. This word was derived from the old

English phrase "eaca" meaning, "an increase", which is related to "eacian" "to increase" .By the 15th century, the misdivision of the syllables of the phrase "an eke name" led to its corruption into the form "a nekename." Though spelling has changed ,but the pronunciation and meaning of the word have remained relatively stable (Crystal,1992:266, www.1,2009:1 and www.3,2009:1).

In Ancient Rome, a rigid naming convention was applied, in that four daughters in a single family might share the same name. Therefore, a nickname was added to the first name and family name to distinguish them. While in medieval times, a certain pattern of naming was usually followed. The first child was named after their paternal grandparent and so on, which inevitably resulted in many family members having the same name. Thus, nicknames were given to differentiate one from the other.(Peel,1998:1).

6. Types of Nicknames: Data Analysis:

The study has shown that nicknames, when given to others, are description of the person and are based on the following criteria which became the feature of recognition of the person.

6.1 Nicknames according to Physical Appearance:

A person might get a nickname from his/her physical appearance:

"AL-taweel" /ʔa□□awi:l/ a person who is tall.

"AL-kaser" /ʔalqāʃi:r/ a person who is short.

"qazzomy" /qazzu:mi/ a person who is dwarf.

"AL-Asla' " /ʔalʔaʃlaʔ/ a person who is bald.

"Tasa" /□a:sa/ a person who is fat and his name is "Taha" .

"Manfoshā" /manfu:ʃa/ a girl who is very fat .

Similarly in English one can find :

"Four-eyes" a person with glasses.

"Fatso" a person who is overweight.

"Tubby" a fat person.

"Lofty " for a tall person.

"Little", "Small" for a short and small person.
"Pollard" for a bald man.
"Longman" for a tall man
"Black" for a dark-haired or swarthy person.
"White" for pale-skinned or white-haired person.
"White Head" for a person with a shock of white hair (Thomas, 2009:1;) [www.1,2009:2](#) Lambert, 2009:5 and

6.2 Nicknames Derived From Place Names :

One may call somebody according to the place where he/she lives, born or spend some years there as a soldier. This type of nicknames is formed by adding '-i/ or -y/' at the end of the word and usually preceded by 'al-' definite article. For such nicknames, Zawaydeh (2008:19) uses the term 'Nisba' i.e. the origin of person:

"Al- Baghdadi" /ʔalbɑːdɑːdi/ a person who lives in Baghdad.

"Al-Mosuli" /ʔalmuːʃilli/ a person who was born and lives in Mousl.

"Al-Iraqi" /ʔalʕIræːqi/ a person who was born in Iraq.

"AL-Basrawi" /ʔalbaʃræːwi/ a person who joined the army and spent most of his time during the military service in Basra.

"Al-Najafy" /ʔnnadʒafi/ a person who joined the army and spent most of his time during the military service in Najaf.

As for English :

"Heath", "wood". "Hurst" (an old word for wooded hill).

"Greene" for somebody who lived by the village green

"Kiwi" for a New Zealander.

"Aussie" for an Australian.

"Arky" for a person from Arkansas.

"Okie" for a person from Oklahoma (Lambert, 2009:4).

It should be mentioned that, sometimes, many geographical places adopt nicknames because they can help in establishing a civic identity and promote civic pride which help outsiders recognize a community or attract people to a community because of its nickname:

"kareem" /kari:m/ (generous) used for Anbari society.

However, nicknames of such a kind might involve a negative connotation to certain places:

"bukhala" /buxalæ:ʔ/ (misers) used as a reference for Mosuli society.

Khabatha /xabæ:θa/ (Villain) used as a reference for Nasiriya society. "

Nicknames and slogans that successfully create a new community, ideology or myth are also believed to have an economic value. Thus, there are some cities that have achieved substantial economic benefits by branding themselves through adopting new nicknames:

"rashi" /ra:ʃi:/ or *"tahreniya"* /taħi:nijja/ (a kind of food) refers to Mosuli society

"pacha" /pa:tʃa/ (a kind of food) refers to Mosuli society, too.

6.3 Nicknames According to Job:

Many nicknames have been taken from jobs:

"Al-Najjar" /ʔannad3d3a:r/ a person who is a carpenter.

"Al-Tayyar" /ʔa□□ajja:r/ a person who is a pilot.

"AL-Safeer" /ʔassafi:r/ a person who is an ambassador.

"Kamaliyyat" /kamæ:lijjæ:t/ a person who has a shop for selling clothes,

perfume, etc.

"AL-Sammak" /ʔassammæ:k/ a person who hunts and sells fish.

"Al-Khayyat" /ʔalxajjæ:□/ a person who is a tailor.

"Al-Sabbagh" /ʔaʃʃabæ:ɣ/ a person who paints walls.

"Al-Tahhan" /ʔaħħæ:n/ a person who is a miller.

"Al-Khabbaz" /ʔalxabbæ:z/ a person who is a baker.

Similarly in English:

If a man is a carpenter he is called "*John Carpenter*".

We also find "*Smith*", "*Potter*", "*Cooper*", "*Mason*", "*Tailor*" or "*Taylor*", "*Spinner*", "*Weaver*", "*Slater*", "*Miller*", "*Baker*", "*Cheese man*", "*Spicer*", "*Cook*", "*Fisher*", "*Shepherd*", "*Carter*" and "*Gardener*".

In addition, "*A fowler*" for a person who catches birds.

"*waterman*" a person who rows a boat or a barge.

"*hooper*" a person who makes hoops for barrels. (Lambert, 2009:1).

6.4 Nicknames Derived from Proper Names :

Many people are given nicknames that are derived from their proper names. In such a case, a nickname can shorten or modify a person's long real name. This can be manifested through:

"*Na'noo*" is a shortened form from "*Nia'm*".

"*Afyah*" from "*Afrah*".

"*Hinkish*" from "*Haneen*".

"*Marrosh*" from "*Marwa*".

"*Toffy*" from "*Mustafa*".

This is also applied into English:

"*Robinson*" or "*Williamson*"

Other obvious ones are: "*Benson*", "*Stevenson*", "*Dickson*", "*Robertson*", "*Richardson*", "*Jackson*", "*Wilson*" and "*Johnson*".

Moreover, "*Wat*" from 'Walter'

"*Greta*" is a shortened form for "*Margaret*" (Lambert, 2009:3) and ([www.1,2009:2](#))

6.5 Honorific Nicknames⁽¹⁾

Sometimes nicknames refer to honorifics that express respect or esteem such as "Sir", "Mr", "Mrs", "Dr", etc.

6.6 Diminutive Nicknames⁽²⁾:

Some nicknames refer to diminutives that are used to show intimacy, endearment or expressing affection (www.10,2004:1). These nicknames are derived from the root of a person's name but it may be shorter or longer than the name according to the user. They are usually formed by adding an affix to proper names, with the meaning of "little", such as '-i, or -y', or by adding a complete syllable. The term is usually contrasted with augmentative, where the general meaning is "large", often implying awkwardness or ugliness (Gilmore,1982:1; Crystal, 1992:104; [www.10,2004:9](#) and [Zawaydeh, 2008:7](#)). Let us look at the following:

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- (1) An honorific expression is used to show an esteem or respect when used in addressing or referring to persons such as, "president, manager, Mr, sir, Dr, officer, etc"(Taylor and Francis, 2006:1). Thus, the term is used to refer to a title of honour (honorary title). In addition, it is related to the relative social status of speakers (ibid). This can be seen, for example, in French which uses the system of pronouns to mark the relationship between addresser and addressee. In this language, one pronoun (vous) is used politely and formally among equals or by employee to manager, but another pronoun (tu), is used informally and intimately among equals or by manager to employee. (www.8,2008:2)
 - (2) Diminutive is the formation of a word to convey smallness of an object or quality, or to express affection, intimacy, or endearment. The meaning of diminution can be translated as "tiny", and diminutives are used frequently when speaking to small children; adult people sometimes use diminutives when they express extreme tenderness and intimacy by behaving and talking like children (www.10,2004:1).

"*Allawy*" from "Ali"

"*Fahhody*" from "Fahad"

"*Hammody*" or "Hamada" from "Ahmad" or "Muhammad"

"*Bashori*" from "Bashar"

"*Karromi*" from "Karam" or "Akram"

The same thing is applied into English:

"*Davy*" from David,

"*Charlie*" from Charles

"*Jimmy*" from James

'-let' (*booklet ,piglet*) (www.1,2009:3)

Besides, the first short part of proper names such as, "Abd Al-Rahman", "Abd Al-Aziz", "Abdullah" or "Abd Al-Sattar" are shortened to the nicknames "*Abboodi*" or "*Abbuda*".

6.7 Kunya Nicknames⁽¹⁾

Some persons are given nicknames through Kunya, i.e. preceding the name by 'Abu' or 'umm' though not necessarily they are married :

"*Abu-Shihab*" for a person whose name is "Ahmad".

"*Abu-Jasim*" for a person whose name is "Mohammad".

"*Abu-Hussein*" for a person whose name is "Ali".

"*Abu- Thanoon*" for a person whose name is "Younis".

"*Abu-Alkhattab*" for a person whose name is "Omar".

Sometimes, however, after a person gets married and has a child, he/she is called by the name of his eldest son (or daughter):

(1) Kunya is a type of epithet referring to the bearer's first-born son or daughter; "Abu" (father) or "Umm" (mother) precedes the son's name . It is used daily as an honorific to show respect to elders. It is also used by young men to address each other for fun. Thus, even if one is not married or does not have a son may be called "Abu x" (Zawaydeh,2008:13)

"*Abu Muhammad*" 'father of Muhammad'.

"*Um Muhammad*" 'mother of Muhammad'

Moreover, Some Kunyas are metaphorical. That is, the second word uses a positive or negative attribute :

"*Abu Al-Khayr* " /ʔabu lxeir/ 'father of goodness'.

"*Abu AL-Shabab*" /ʔabu ʃʃabæ:b/ 'father of youth' ,

"*Abu AL-Nar*" /ʔabu nnæ:r/ 'father of fire' (

Zawaydeh,2008:13).

However, not every "Abu" is a nickname. In a rare case, it could be also a surname. For instance ,in Mousli society, the surname "*Abu A'bateen*" /ʔabu ʕabæ:te:n/ refers to a family surname that means: a person who has two cloaks.

Furthermore, 'Abu' nicknames are popular among some political leaders to indicate respect:

"*Abu Ammar*" for Yasir Arafat, the Palestinian ex- president

"*Abu Mazen*" for Mahmoud Abbas, the Palestinian current president (Zawaydeh,2008:14)

Sometimes, a person uses other nicknames, to show respect, like '*Hajjiyi*' /had3d3ijji/ ,'*hajji*' /had3d3i/ (pilgrim), though not necessarily people nicknamed have gone to Macca. Similarly '*khale*' /xæ:l:/, '*khale*' /xæ:le:/and '*a'mo*' / ʕammɔ:/, '*a'mee*' / ʕamme:/ (uncle, aunt) which are not necessarily be relatives.

6.8 Metaphorical Nicknames:

Nicknames can be metaphorical. This is clearly shown through:

AL-Andalib AL-Asmar /ʔal ʕandali:b ilʔasmar/ 'the dark nightingale' used as a reference to some Iraqi singers; a nickname originally used for the Egyptian singer Abd AL-Halim Hafiz (Zawaydeh,2008:18).

6.9 Nicknames Expressing Adoration or Reliance on God:

Nicknames may express adoration or reliance on God, or lineage to the Prophet Muhammad (peace be upon him). As such, they have compound structures with words such as “Allah”, "Al-Din", "AL-Islam", "AL-Dawlah", “Abd”:

"abd Allah"

"Salah El-deen"

"Sayf Al-Islam (Al-Dawla)"

or word used in titles:

AL-mu'min /ʔalmu?min/ 'the faithful'

Ameer AL-Mu'mineen /ʔami:r lmu?mini:n/ 'prince of the believers' (Zawaydeh,2008:18).

6.10 Nicknames Formed from Describing Somebody through Negative Behaviour:

Nicknames may be used to describe somebody who is disliked or considered to be an enemy. Zawaydeh (2008:20) points out that Jihadi style writings use such metaphors abundantly which she gives the term 'Nabaz' ,i.e . insulting names. For example,

Communism/ Soviet Union/ Russian army is given the nicknames: *'Red Cancer/ Crayfish ', 'Red Octopus' , 'Red Devil ' , 'Red Plague' , 'Red crawling'*

In addition, people who are arrogant might be called *'king ,prince, bishop or abbot'* (Lambert,2009:6).

6.11 Sport Team Nicknames:

It seems that no sport team is worth supporting unless it has a nickname. This can be seen clearly in the following:

"AL-Nawares" /ʔannawæ:ris/ (seagulls) for 'AL-Zwara' team '.

'AL-Suqoor' /ʔaʃʃuqu:r/ (hawks) and "AL-A'reeq" /ʔalʕari:q/ (original) for 'AL- Jawiya team'.

"AL-Aneeq" /ʔalʔani:q/ (the tidy) for 'AL-Talaba team '.

"AL-Qeethara ALkhadhra " /ʔalqi:θæ:ra ilxaðræ:ʔ/ (the green harp)
for 'AL-Shurta team '.

"Asood AL-Rafeden' /ʔusu:d ilræ:fidein/ (Al-Rafidein lions) for
'Iraqi national team'

As for English, the UK football team "arsenal" becomes "'the
gunners" (Peel,1998:1)

6.12 Adjectives as a Nickname:

Sometimes an adjective can become a nickname or an epithet
for members of a social group that share a given feature:

"AL-Thulathy AL-khurafy" /ʔaθθulæ:θi lxuræ:fi/ for an incredibly
funny three- friend company

"AL-Sanafir" /ʔassanæ:fir/ for a group of people who are young in
age

The same phenomenon is found in English:

"Gay Anthony" or "Little Jake".

In addition, in a department with two professors with the
initial and last name Z. Liu, for example, they may be referred to as
"Important Liu" and "Adjunct Liu".([www.1,2009:2](#))

6.13 Nicknames formed through Letter Dropping:

With many nicknames, one letter, two or three may be
dropped with a change of some syllables of the original noun. This
is presented in the following:

"Saddo" from "Sidra".

"Dallo" from "Dalya"

"Raddo" from 'Radwan'

This can be seen, in English, through

"Walt" from Walter.

During Medieval times, the letter 'R' was often swapped for
'O'. Thus ,if we apply this fact into Arabic we would have:

"Fofo" from 'Farah'.

"Soso" from 'Isra' .

As for English, the letter 'R' or 'L' would often be swapped for either 'L' or 'D':

"*Hal*" from Harry.

"*Molly*" from Mary

[www.1,2009:3](#) "*Sadie*" from Sally

6.14 Nicknames Derived from the first part of the Name:

Often, nicknames come from the first part of a proper name:

"*Shyma*" from "Shayma"

"*Birro*" from 'Tbrahim'

Also in English :

"*Chris*" from 'Christopher/ Chistine'.

"*Sam* " from 'Samuel/ Samantha'.

"*Ed*" from 'Edward/ Edmond/ Edwin' ([www.1,2009:3](#)).¹

6.15 Nicknames Derived from the last part of the Name:

Sometimes, a nickname can come from the last part of a proper name :

"*Neema*" from Tasneem .

Similarly, in English :

"*Drew*" from Andrew

(. [www.1,2009: 3](#) "*Xander*" from Alexander)

6.16 Nicknames Before the 21st Century:

By the [21st century](#), most of Mosuli nicknames died, for instance:

"*khajjo*" for 'khadeeja'.

"*A'shoo*" for 'A'isha'.

1 In English, another possible nickname can come from the middle part of a proper name, for instance, "*Liz*" from 'Elizabeth' and "*Della*" from 'Adelaide' ([www.1,2009:3](#)).

It should be mentioned that the same thing is seen in English:

"Robin" (Rob-in) from 'Robert'

"Hank" (Hen-Kin) from 'Henry'

"Jack" (Jan-kin) from 'John'

(. [www.1,2009:3](#) "Colin" (Col-in) from 'Nicolas')

6.17 Nicknames Referring to a Specific Action or Behavior :

This kind of nicknames depends on a certain behaviour expressed by the person. Let us look at the following:

"Al-mubaligh" /ʔalmubæ:liɣ/ a person who used to exaggerate every thing.

"Nazaka" /nazæ:ga/ a person who is very soft.

"Action" / æ:kʃin/ a person who always speaks about action films .

"Hasba" /ħasba/ a person who always calculates his steps.

"Mustalah" /muʃʔalah/ a person who uses terms and analysis.

"Ahlam" /ʔaħlæ:m/ a person who dreams to get a house, a car and a beautiful lady, etc.

"Shatoor" / ʃaʔʔu:r/ a clever student

"Kassol" /kassu:l/ a lazy student

" mashakil" /maʃæ:kil/ a person who always makes trouble (trouble maker) .

" siyaha" /sijæ:ħa/ a person who is always out of his house.

" aljami'i" /ʔad3d3æ:miʕi/ a person who does not study in a university

but spends most of his time in the university.

" slang" a person who speaks slang.

"Dinamo" a person who is able to memorize any word and can recall it the moment he/she is asked about it.

As for English :

" [Capability Brown](#)" because, in talking, he uses the word "capability" instead of "possibility" ([www.6,2009:4](#)).

6.18 Nicknames Comparing a Person with Famous Characters:

Sometimes, a person is compared to famous people due to the fact that he/she has similar features or conduct. This is clearly shown through:

"*Sibawayh*" referring to a famous philosopher because the person is, like him, good at grammar.

"*usam AL-Rasam*" referring to a famous singer because the person likes the singer and behaves exactly as the singer does .

"*Nazar Kabany*" referring to a famous poet because the person is a poet .

"*Ismail Yasen*" referring to a famous Egyptian actor because the person is similar to him in conduct, i.e. as a funny character.

"*Al-lambe*" /ʔallimbi/ referring to an Egyptian character in a certain film because the person is, again, similar to him in conduct, i.e. as having a funny personality.

"*Tom and Jerry*" referring to characters in cartoon on TV because one person is similar to Tom and the other to Jerry in their childish behaviour.

In English, one can hear :

"[*Einstein*](#)" referring to the famous physicist.

"*Sherlock*" in reference to [A. C. Doyle's](#) [Sherlock Holmes](#).

"*Flash*" for '[Wally West](#)' because of his super speed.

"[Napoleon](#)" or "[Hitler](#)" for someone with a dictatorial manner(www.6,2009:4)

6.19 Nicknames Referring to a Person's Political Affiliation :

Nicknames may refer to a person's political affiliation:

"*Kubba*" /kubba/ for 'Layth' because the person's name is similar to a politician.¹

"*Al-bachachy*" /ʔalpa:tʃatʃi:/ for 'Adnan' because the person's name is, again, similar to a political person.¹

Similarly in English:

"*Dippe*" for a member of Canada's [New Democratic Party](#).

"*Tory*" for a person affiliated with the [United Kingdom](#)'s or Canada's [Conservative](#) Party. ([www.6,2009:3](#)).

6.20 Nicknames Referring to Object :

"*Kasir*" /qæ:sir/ for a person whose name is 'Nasir', which refers to a cleaner

"*Mofrad*" /mufrad/ for a person whose name is 'Muthanna', which refers to unique reference

In English:

"loo" - [toilet](#) .

"Old Glory" - the [Flag of the United States](#) ,

"idiot box" - [television](#). ([www.6,2009:4](#))

6.21 Nicknames Given According to a Person Desire:

A person's nickname may have no traceable origin but is used just for a person's desire to be nicknamed and as a reaction because the person does not like his real official name. This is seen through:

"*Shereen*" for 'Harbiya'

Moreover, a person named "Harold", in English, may be nicknamed "Fred" for no apparent reason, or a man who is named

1 It should be noticed, however, that this nickname does not necessarily refer to a person that has a political affiliation, but sometimes it refers to physical appearance, i.e. one who is fat.

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after a relative may ask his friends to call him "Chip" to avoid confusion. (www.6,2009:4)

7.Conclusions:

This research is an attempt to investigate the use of nicknames, mainly, among Mosuli society. It has come up with the fact that there are many types of nicknames such as, nicknames according to job ,physical appearance, place name , or nicknames that are derived from proper name, from the first and last parts of a proper name, or from kunya, or even honorific, or diminutive nicknames, etc.

To confirm the hypotheses raised, a questionnaire form has been given to 50 male and 50 female students who are at the morning and evening first-year classes at English Dept./College of Arts. The questionnaire involves four questions, shown in appendix 1, that refer to: one's sex, whether one has a nickname, what this nickname is, and whether one accepts nicknaming or not with mentioning the reason(s). The questionnaire has reflected that the male students tend to use nicknames that refer to physical appearance, kunya, a place, or nicknames according to job. As for female students, they prefer to use diminutive, or dropping a letter. We have also found that males are more likely to have nicknames than females are. It appeared that (25), i.e. (50%) of male students have nicknames. Moreover (20), i.e. (40%) of male students accepted to have nicknames because it is interesting, or it involves family surname, or for ease of calling, or for emotional reasons, or for the person to be distinct among people, or it specifies the identity of oneself among the Iraqi society. However, others prefer to be called by their first official name since, they argue, Islam prevents using nicknames among people or they argue that they like their names, or for security reasons, or they do not like to be

nicknamed at all. As for the female students, it has been shown that (18), i.e. (36%) of female students have a nickname, and (19), i.e. (38%) out of the fifty accept to have nicknames because it is a kind of fun among friends, or it may be just nice to have nicknames.

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Appendix 1: A Questionnaire Form

This appendix shows the questionnaire form given to the students. The form, when distributed to students, was written in Arabic to achieve minute results since they are first-year grade and has little information about English. The form includes some criteria, viz. sex, whether a person has a nickname, what the nickname is and whether the person accepts having a nickname or not with mentioning the reason.

- الجنس (sex) :
- هل لديك لقب؟ (Do you have a nickname?) :
- ما هو لقبك؟ (What is your nickname?) :
- هل ترضى بان يكون لديك لقب؟ (Do you accept having a nickname?) :
- نعم/ لماذا؟ (Yes. Why?) :
- لا/ لماذا؟ (No. Why?) :

Appendix 2: Key to Phonemic Symbols

A. Consonants

/ʔ/	as in	/ʔanæ:/	(I)
/b/	as in	/barmi:l/	(barrel)
/t/	as in	/tamæ:m/	(right)
/θ /	as in	/ θalæ:θa/	(three)
/dʒ/	as in	/dʒabæ:n/	(coward)
/ħ /	as in	/ ħali:b/	(milk)
/x/	as in	/xibiz/	(bread)
/d/	as in	/daktɔ:r/	(doctor)
/ð/	as in	/ðahab/	(gold)
/r/	as in	/rabb/	(God)
/z/	as in	/zi:na/	(a girl's name)
/s/	as in	/sin/	(tooth)
/ʃ/	as in	/baʃʃa:r/	(a boy's name)
/ʂ /	as in	/ ʂahin/	(dish)
/ɖ/	as in	/wuɖu:ʔ/	(ablution)
/□/	as in	/□abil/	(drum)
/ð/	as in	/ðuhur/	(noon)
/ʕ/	as in	e:n / ʕ /	(eye)
/ɣ/	as in	/ ɣæ:ʔib/	(absent)
/f/	as in	/filim/	(film)
/q/	as in	/qurʔæ:n/	(Qur'an)
/k/	as in	/ku:b/	(cup)
/g/	as in	/jgu:l/	(he says)
/l/	as in	ilik / ʕ /	(gum)
/l̥ /	as in	/ʔaʎʎa:h/	(God)
/m/	as in	/ʔumm/	(mother)
/n/	as in	/næ:m/	(he slept)

/h/	as in	/huwa/	(he)
/w/	as in	/walad/	(boy)
/j/	as in	/jaʔkul/	(he eats)

B. Vowels

i. Short Vowels

/a/	as in	/ḍarab/	(he beats)
/i/	as in	/kitæ:b/	(book)
/u/	as in	/qum/	(stand up)

ii. Long Vowels

/æ:/	as in	/bæ:b/	(door)
/a:/	as in	/na:r/	(fire)
/i:/	as in	/saʕi:d/	(happy)
/u:/	as in	/banu:n/	(boys)
/ɔ:/	as in	/so:m/	(fast)
/e:/	as in	/de:n/	(debt)

iii. Diphthongs

/aj/	as in	/ajḍan/	(too)
/aw/	as in	/hawl/	(year)

ملخص البحث

تبحث هذه الدراسة استخدام الالقاب بين ابناء المجتمع الموصل في بصورة رئيسة. وهناك بعض الاشارات الى استخدام الالقاب في اللهجة العراقية والعالم العربي لتوضيح بعض النقاط التي يتم مناقشتها في البحث. اللقب هو اسم علم غير رسمي يلقب به الشخص كإشارة الى المحبة ودفعها وكذلك للإشارة الى عمق الصداقة بين الاشخاص. لا يستخدم اللقب في الوثائق الرسمية القانونية وانما يعطى كبديل لاسم الشخص الحقيقي، لذلك فان استخدام الالقاب يعطي ابعادا للعلاقات الاجتماعية والبيئة وكذلك اللغة.

تفترض الدراسة ان هناك انواعا عديدة من الالقاب والتي يستخدمها ابناء المجتمع الموصل، كما تفترض الدراسة ايضا ان هناك فروقا فردية بين الذكور والاناث في استخدام الالقاب .

وخلصت الدراسة ان هناك انواعا عديدة من الالقاب كاللقاب التي تعطى حسب العمل والمظهر الخارجي وحسب اسماء الاماكن وكذلك الالقاب المشتقة من الجزء الاول او الاخير لاسماء العلم وكذلك الالقاب المشتقة من الكنية او عبارات التبجيل والتحيب، الخ.

ولدعم النتائج، فقد تم توزيع استبيان الى (٥٠) طالبا و (٥٠) طالبة في المرحلة الاولى في قسم اللغة الانكليزية في كلية الاداب للدراسين الصباحية والمسائية. ويشمل الاستبيان اربعة اسئلة، مبنية في ملحق خاص، تتعلق بجنس الطالب وكذلك ان كان للطلاب او الطالبة لقبا وما هو هذا اللقب وكذلك ان كان الطالب او الطالبة يقبل ان يكون لديه او لديها لقبا مع ذكر السبب او الاسباب. وقد بين الاستبيان بان الطلاب يميلون الى استخدام الالقاب التي تشير الى المظهر الخارجي والكنية والمكان والعمل، اما بالنسبة للطالبات، فانهم يفضلون استخدام الالقاب المرتبطة بالتحبيب او حذف حرف من الاسم. وقد وجد ايضا ان الطلاب لديهم القبا اكثر من الطالبات ونسبة ٥٠%. علاوة على ذلك، فان نسبة ٤٠% من الطلاب يوافقون على ان يلقبهم الناس لاسباب عديدة وتحديد لان الالقاب ممتعة ولانها تشير الى لقب عائلة وتساعد على مناداة الاشخاص بصورة سهلة او لاسباب معنوية ولتمييز الاشخاص او هويتهم في المجتمع. من ناحية اخرى، فان بعض الطلاب قد فضلوا ان يناديهم الناس بدون

لقب وباستخدام اسمهم الاول لانه ،حسيما يقولون، الاسلام يمنع استخدام الالقاب بين الناس او لانهم يحبون اسمائهم الحقيقية وكذلك لاسباب امنية. اما بالنسبة للطالبات، فقد بينت الدراسة ان ٣٦% من الطالبات لديهن القابا وان نسبة ٣٨% قد قبلن ان يكون لديهن القابا لانها متعة بين الاصدقاء او قد يكون من اللطيف ان يكون لدى الشخص لقبا فحسب.